

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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The Christian Secretary

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TERMS.

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For the Christian Secretary.
The Monthly Concert.—No. 1.

I am aware that my caption indicates a subject which has so frequently been the theme of a newspaper paragraph, or a conference essay, that it has become somewhat hackneyed and threadbare; and it is likely that some of the readers of the Secretary will pass over this article entirely, while others, after giving it a thorough perusal, will experience a sad disappointment, because they find in it little or nothing that is new or strange.

I will not now dwell upon the importance or utility of this institution, though it is to be regretted that the one is so little felt and realized, and the other so imperfectly understood. Nor will I advert to the circumstances of its origin, though they are admirably calculated to call forth the zeal and efforts of Baptists in its support.—That so few come up to unite their supplications for the universal extension of the Redeemer's kingdom, has pained many a pastor's heart, and if he possessed but a little of the missionary spirit, "How can the concert be made interesting?" has often been a question with him of deep and thrilling interest. I am not vain enough to suppose that I can shed much light upon a subject which has often elicited some of the best thoughts of good men; but if I shall chance to hit upon a few just observations, or practical hints, it will be all the reader can expect from me. And in attempting partially to answer the above question, I would remark

1. The pastor must possess the missionary spirit. Indeed the pastor who does not possess this spirit in some good degree, will not feel much interest in the solution of the question we are considering. True he may appoint the concert, and frequently, perhaps punctually, attend it himself, but unless his whole heart is in the work, it will be a mere formal service, calculated rather to drive away the people with prejudices against it, than to excite any interest on the subject of missions. I have thought that the condition of the Monthly Concert might in general be considered as indicating pretty nearly the degree and amount of missionary spirit possessed by the pastor. If he be a man in any considerable measure qualified for his work, he will inevitably impress something of his own image upon his people. If he feels but little sympathy with the great work of a world's salvation, his people will not be apt to be in advance of him. So if he is deeply imbued with the spirit of missions, he will be sure to have a concert, and it will be sustained at least with some degree of interest. I know such an one feels the deepest interest in our inquiry, and will be found exerting himself diligently to keep up and increase the sympathy for those who sit in darkness. He will the most anxiously inquire "How the concert can be made attractive and interesting," while it is a fact that he has in himself the principal elements of its prosperity. True he may ever fail to call forth the interest and effort he desires to witness; but there can be no doubt that an advance in feeling and action will be the result of his labors, though it may indeed fall short of the increase of the missionary spirit in his own heart.

2. We remark, the Monthly Concert, to be interesting, must be established. By this I mean something more than pretending to sustain it. I mean something different from attending to it when it seems to be convenient. I know this is the way it is observed in some places. When there is no other meeting—no singing-school—and nothing else to occupy the time and attention of the people, the monthly concert is appointed. But few attend, and they do not expect to be interested. Perhaps most of them are glad when it closes, especially if the meeting concludes without passing the contribution box. Now in order to establish the concert, it should be distinctly understood by the church and congregation that it will be attended every month, at a specified time and place, unless the providence of God absolutely prevents. No circumstances of peculiar interest in the church or society, should ever be allowed to interfere with its observance. Nor should it be suspended even in the midst of the most intense state of religious excitement. I am aware that some have supposed that the exercises of the concert would tend to divert the minds of Christians, and others, from the great and important concern of the soul's salvation. But I think that such persons have yet to learn something of the nature and spirit of the religion of Christ. Why, the monthly concert is the best place on earth for souls to be converted. It is there that the genius of christianity presides,—there its benevolent, diffusive principles are exhibited in their practical results,—there we are made acquainted with the victories of faith—the conquests of the cross. Then let the concert be established; let it become the birth-place of souls. Such converts will make working Christians,—they will feel identified with the Saviour in the great work of saving lost men, and the monthly concert will always be interesting to them.

S. B.

HOME MISSION.

For the Christian Secretary.

Texas.

From Rev. Wm. M. Tryon, Washington, July 1st, 1844.

During the past quarter I have preached fifty sermons, delivered forty addresses, attended twenty church meetings for business, sixteen prayer and conference meetings, and travelled six hundred miles. We have reason to trust that in the places where I have labored there have occurred twenty-six hopeful conversions; I have baptized six, and two individuals have been received by letter. I have just returned from attending some appointments, the following account of which, I trust, will not be uninteresting to the friends of this mission.

Thursday, June 20. In company with Elder H. Garrett, and Deacon Albert Hayns, we crossed the Brassos river seven miles above Washington. Five miles ride cleared us from the rich river-bottom lands, by ushering us upon a low flat prairie. We continued our route through a thinly settled country, occasionally passing over poor sandy land, upon which is a growth of dwarfish post oaks, and a few black jacks, until we arrived and were kindly received at the cabin of bro. Michael Reed, twenty-five miles from the river.

Friday, 21. Travelled twenty miles through an almost wilderness country—stopped a short time at the house of an old settler, who stated that himself and wife were Baptist professors, and that they had not since their immigration to the country, heard a Baptist minister preach. We then crossed into Robinson county, forded the little river Brassos, and shortly after dusk arrived at the abode of bro. Harland, a worthy Baptist, originally from South Carolina, which was in the neighborhood of the place appointed for the meeting.

Saturday, 22. Met the church and congregation in a small school house, constructed with poles. In front is a brush arbor, under which are seats for those who cannot be accommodated inside. This neighborhood is known by the name of Stroud's Old Place, and is one of the extreme frontier settlements. The church, which is called Ebenezer, was organized about a year since, and numbered at the commencement of the meeting, but seven members. Elder Byars resides in the neighborhood, and has charge of the church. I preached at the opening of the meeting from the words—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." The Lord, I have reason to believe, gave me a door of utterance, and blessed the discourse to the waiting people; preaching was continued by bro. Garrett, and we met at night in a prayer and conference meeting, at which some active members from the Providence church, in Milan county, greatly assisted us. The congregation during the day exhibited signs of growing seriousness and deep interest, whilst the members of the little church appeared to be struggling for the blessing.

Sunday 23. This day the congregation was much larger. The Lord, we trust, manifested his presence in their midst. He was better to us than all our fears! and surpassed even our fondest expectations! Before the day closed, seven were received as candidates for baptism, and numbers were anxiously inquiring the way to Zion.

Monday, 24. Congregation assembled on the banks of the little Brassos, when, after prayer by bro. Garrett, and an address from myself, the deep forests, where has often been heard the yell of the wild Camanches, now echoed back the song of praise which we wanted to the blessed Redeemer, whilst the willing converts, led by bro. Byars, descended into the rippling stream, and were baptized in the name of the Father, the Son, and the Holy Ghost. The meeting was continued through the day, and ere its close five others were received for baptism.

Tuesday, 25. In company with the brethren from Milan, forded the Brassos and other little rivers, passed through a well timbered rich tract of country, and then through the town of Nashville, beautifully situated on the west bank of the Brassos; from thence we journeyed through a fertile and undulating country, fifteen miles, to the residence of Mr. Chance. There we received a hearty welcome, and were urged to remain and hold meetings. To this we were unable to consent, and our host concluded to accompany us, who, during the ride of ten miles, related to me the dealings of the Lord with his soul and his wish to unite with the people of God. Spent the night at the house of brother Thomas, three miles from Caldwell.

Wednesday, 26. Preached in the Court House. Congregation large. People seem deeply anxious to hear the gospel. Mr. Chance received for baptism.

Thursday, 27. Meeting continued at the Court House. The wife of a Roman Catholic, Mrs. Chance, and another lady received for baptism. At 4 o'clock, P. M., we repaired to a small stream in the vicinity, where, after addressing the audience, I had the privilege of baptizing them in the name of my Master.

Friday, 28. Met at the residence of brother Thomas. The church being without a preacher, presented a call to bro. G. Spent the night at the house of Mr. Porter, 4 miles distant. Told me his experience, and stated that he wished to unite with the Baptists.

Saturday, 29. Attended the Providence church, seven miles from Caldwell. They have a commodious place of worship, 40 by 60 feet. Bro. G. preached and I followed with an exhortation. The church and congregation appeared deeply affected. This church was also destitute of a pastor. They united with the church at Caldwell, in calling brother G. He resides fifty miles from the place; but influenced by a knowledge of the destitution of these churches, he accepted the invitation.

Sunday, 30. Congregation so large that num-

bers could not enter the house. Mr. Porter wished to unite with the church, an opportunity was offered for the reception of members, when he and three others presented themselves, (one of whom was one of the 300 who first came to Texas with Col. Stephen Austin,) and were received. The ordinance of baptism was administered by bro. Garrett, and the meeting was continued during the day.

Since my return home, I have received information that the Spirit of the Lord is still operating upon the hearts of the people, and that shortly after our departure, the church at Caldwell received three by experience, who are now waiting to be baptized. The harvest is indeed great, but the laborers are few.

I have thus given you a hurried relation of facts, omitting many incidents that would doubtless have been interesting. My constitution is feeble, and I suffer much from the extreme heat of this climate. If my life is spared, it will be essential to the prolonging of it, that I make arrangements next year, to spend some time in the United States.

For the Christian Secretary.

PEACE.

TWO MORE SCENES AFTER BATTLE.

AT HEILSBURG.—Glance first at the battle itself. "The cannon," says Wilson, "thundered, and the musketry rolled, illuminating the darkness of the night with continued flame, till gradually the combat relaxed, and the Russian lines re-ascended to their position. A little before ten a deserter came over to the Russians, and informed them that another assault was prepared from the wood. Suitable arrangements had scarcely been made, when the dark bodies of the columns were seen sweeping forward. Again the batteries were opened, and the fury of the battle again raged; but the assailants, unable to force their way, fled back wrecked, and almost annihilated. The action soon became more feeble, and about eleven o'clock the enemy shouted along their line, *arretez le combat*, (cease the action,) when this scene closed, and the massacre terminated.

The cessation of the tumultuous uproar of war, however, was followed by a more melancholy din—the groans of the wounded, who anticipating the morrow's renewal of the fight, or tortured with pain, vainly implored removal, relief, and even death. When the day dawned, the French were arrayed in order of battle; but a spectacle indescribably disgusting, engaged attention more than the hostile dispositions. The ground between the wood and the Russian batteries, about a quarter of a mile, was a sheet of naked human bodies, which friends and foes had during the night mutually stripped, not leaving the worst rag upon them, although numbers of these bodies still retained consciousness of their situation."

Another illustration, among countless thousands, of the havoc which war makes of character, turning men, even civilized men, into monsters!

AT MEDILLIN.—"I turned," says Rocca, "to the town of Medellin, a little before night. Silence and quiet had succeeded to the activity of battle, and the shouts of victory. In the plain, the only audible sounds were the groans of the wounded, and the confused murmurs of the dying as they raised their heads in prayer to God and the blessed Virgin. On every individual with whom the ground was strewn, death had stamped the expression of the passion which had animated him at the moment of the fall. Some broken ammunition waggons, with their teams of mules led to themselves, still marked the position which the Spanish army had occupied.—Here and there lay wounded horses, whose legs, being broken by the shot, could not stir from the spot on which they were soon to perish; but, ignorant of death, and equally so of futurity, they lay grazing on the field as far as their necks could reach."

IRENICS.

Christians, don't neglect the Prayer Meeting.

And why?

1. The prayer meeting needs you. No others will carry it on, if you do not. No others will attend if you do not. Christians are indispensable to the prayer meeting. It must die, if they do not attend.

2. You need the prayer meeting, on many accounts. You need it to exercise your gifts. They will grow rusty if not used. And the prayer meeting affords excellent opportunities for using them to good purpose. And when we so often complain of our small capacity, and feeble influence, it is a pity that we should not use heartily what we have. This is the way to strengthen and enlarge the one and the other. Try it thoroughly, Christian. You need the prayer meeting to keep your heart right. You need every possible help in this difficult work. You will not succeed so well, if you use all accessible means. The heart is like an onion. Take off one coat of depravity, and another fresh and new appears.

You need the prayer meeting that your example may be right. These social means have a great influence on the walk, if they are well employed. And is your example so good and beneficial that it cannot be improved? Many eyes are upon you—some for good, and some for evil. Many professors dishonor the worthy name of their Redeemer. You are weaker than a bruised reed. Can you afford to live without the prayer meeting?

3. The church needs the prayer meeting. Many of its members seem to have but a name to live, and need to be re-converted, if they have been converted at all. Many seem to be backsliders, and need to be reclaimed. And many, many neglect the prayer meeting altogether. How can the church have a prayer meeting if you do not attend? The church cannot thrive without a good, stirring, spirited, spiritual prayer meeting. It ought to have at least two every week, one public, and the other for the sisterhood.

4. The world needs the prayer meeting. Its wants and woes, temporal and spiritual, defy all enumeration or computation. They cannot be

spread before you, but they stand out full in view of Christ, who bids you pray for all men. Will you attend the prayer meeting? Will you?

It needs you, and you need it—earth needs it;—Heaven does not;—but its unfilled mansions, and untuned harps, and unoccupied thrones, bid you forget not the prayer meeting. Will you remember?

I counsel you,

1. To calculate on attending the prayer meeting. Let other things go—visiting, business, friends, whatever may interfere. If you mean to attend, you can usually do it.

2. Never wait to learn if others will go. Do your duty.

3. Go to do good and to get good. Don't sit stupid and silent, when you should speak or pray. Don't freeze up your brethren or sisters by heartless prayers or exhortations. Be alive. Get your heart right at Jesus' feet before you go, and you will have a good prayer meeting. Will you awake and try!—Best, Recorder.

The General Baptists in England.

The Baptists in England are divided into General, and Particular Baptists.

"The application, General Baptists, comprehends all Baptists who disavow the doctrinal system technically called Calvinism. The words General and Particular relate to redemption; and the statement which has been most common is, that the one class are believers in general redemption, and the other class believers in particular redemption."

A writer in the London Baptist Magazine assigns several reasons for the great reduction in number of the General Baptists. One of the principal sources of this decline is thus stated:—It is manifest that the introduction of Arrianism and Socinianism, has wrought the destruction of many churches. This cannot be reasonably doubted or denied. It is an undeniable fact, that the churches which have imbibed these sentiments, have regularly declined. Not all alike; peculiar circumstances may have retarded, and even prevented the final catastrophe. It might be pleaded in bar of these remarks, that the sentiments in question are not of so deleterious a nature, if any churches could be found which, after their adoption, have improved in spirituality, zeal for the salvation of souls, or even in numbers of worshippers. On the contrary, just in proportion as churches have forsaken evangelical principles, they have declined in real Christianity, and generally in numbers.

Why have more of our churches fallen into decay, than the churches of the Independents and Particular Baptists? Will the reader be able to exercise patience, and wait for some explanation, if I answer, it has arisen from their hatred of Calvinism? They have been justly disgusted, with the supralapsarian schemes and antinomian errors of the Calvinists. And when they have held forth the truth, the General Baptists have been unable to receive it at their hands, because they have been so prejudiced against its defenders.

Where this antipathy prevails, it has always led to the derogation of grace. In proportion as the grace of God is undervalued, pride and self sufficiency gain ground. Prayer is oft only a form; and looking to God alone for salvation, seldom practiced. Reason has been enthroned above revelation, the writings of so-called rational dissenters have been regarded more than those of Paul or John. The fundamental doctrine of the General Baptists, that Christ died for all, and rendered salvation possible to all, has been perverted into universal restoration of all, without faith or repentance in this world.

The above remarks are worthy the consideration of every denomination.

A Negro Boy's Prayer.

Here is a beautiful instance of child-like confidence in God. Those who please may smile at the idea that this boy's prayer had any connection with the result, but the story is a fine one, as we find it in a speech recently delivered in London by Rev. J. C. Brown, a young missionary about to sail in the 'John Williams' for the South Seas.

A boy who had been liberated from a captured slave vessel was landed at Sierra Leone, and placed under the care of a schoolmaster, named Thompson. On one occasion, the boys not being in school, and the door being shut, Mr. Thompson, on passing, heard a murmuring; he listened, and discovered that this boy was engaged in prayer. His petitions were to the following effect.

"My Lord Jesus, me thank thee that wicked man come and catch me; and that good King George's big ship come and catch wicked man's ship, and bring me here, and Massa Thompson teach me read, and teach me know thee. Me one very great favor to ask; send more wicked man, catch father and mother, and send good King George's big ship, catch wicked man's ship, and bring them here, and Massa Thompson teach them read, and teach them know thee; and we all go to heaven together."

Some might say, What a prayer! The boy told what he wanted, and in the words which his wants suggested. Mr. Thompson then went and spoke to him, and asked him whether he thought Jesus Christ would hear such a prayer, to which he replied that he (Mr. T.) had said Christ would hear all prayer. In the evening of that day, Mr. Thompson was walking on the beach, and there was little Tom. On asking him what he was doing, he replied, he had come to see whether Christ would hear him. He continued returned dancing and clapping his hands. Mr. Thompson inquired the reason. He answered, "Prayer answered; father and mother come;" and dragging Mr. Thompson to the beach, he pointed out two aged negroes who had just been saved from a slave by a man-of-war—his own parents. Thus Tom exemplified not only the spirit of real prayer, but showed a waiting spirit anticipating the reception of the blessing asked.

The Valley of Baca.

The valley of Baca, (the valley of weeping—the valley of tears) was the dry, desolate, gloomy valley through which the pilgrims passed, in their stated journey up to the house of God in Jerusalem.

But so great was their desire for the courts of the Lord; they went with such songs and gladness, that they minded nothing of the dreariness of the way. The lightness of their hearts made that dry and desolate valley seem as if filled with fountains of perennial water, and blessed with frequent and abundant rains. "Who passing through the Valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength; every one of them in Zion appears clothed before God." Ps. 84.

1. Our earthly life is a pilgrimage, and it passes through a vale of tears. The world furnishes not the supplies for our happiness. We must toil upon the ground that God has cursed; and in sorrow must we eat our bread, till we return to the dust out of which we were made. "Man is born unto trouble, as the sparks fly upward."

2. But there is a way to make the Valley of Baca a well, and to cause the rain to fill the pools. Here the word of God pronounces one sort of people "BLESSED; they go from strength to strength; every one of them in Zion appears before God. They are not unhappy in the Valley of Baca; they do not grow weary; they do not sink down perishing of thirst in a dry and weary land. Every one of them comes safe to Zion above; every one of them appears before God."

3. The springs of this blessedness are in the heart. "Blessed is the man." What man? He whose pilgrimage leads through a land well watered and pleasant as Eden? He who has health, honor, large possessions; who is free from diseases and troubles? No; the man who is "blessed" is happy, though he passes through the Valley of Baca. I knew a man,* (he has lately gone to heaven,) a young man, smitten with sickness; all his earthly plans blasted; all his earthly hopes laid low; while yet a helpless family was around him, dependent on his exertions for their daily bread. Eight long years passed away, and each passing year only added to the apparent misery of his condition. Distressing pains unjointed his very limbs, and drew together the extremities of his tortured body. For six long years he lay in total darkness. All seemed to think that life must be to him a burden. "Oh no," said he, "life is sweet." Often have I heard him recount his mercies; but never did I hear him utter one murmuring or impatient word. "I feel," said he, "that my afflictions are good for my soul. I might have forgotten God, I did not know my mercies: I was unthankful." Often his neighbors heard him giving songs in the night. He drank from "the upper springs;" from the "nether springs" he was cut off.

This is what the word of God says—"Blessed is the man—not who is exempt from trouble—but in whose heart are the ways of them, who passing through the Valley of Baca make it a well."

4. The spring of happiness in the heart is confidence in God. "Blessed is the man whose strength is in thee." One who is reconciled to God, and feels it; one who loves God, obeys God, submits to God, confides in God, makes Jehovah his shepherd, his sun, his shield, his fortress, his high tower, his everlasting portion.

Nothing can harm that man; God has given him quietness; who then can make trouble? Christ is his; life, death, things present, things to come, all are his.

Could infinite power and infinite love bestow anything better upon the child of God in his present character, or better for his eternal good? Is he not blessed? Is it not a wonder that such a man should ever go mourning and complaining through the Valley of Baca?

1. Christian, are you happy? If not, you ought to be.

2. Reader, are you without Christ and without God in the world? Alas! to pass through the Valley of Baca, and then to have no hope of being welcomed into Jerusalem above! How much are you to be commiserated, poor Christless soul! With such a fountain of evil in your heart, no power nor goodness can make you blessed. If your pilgrimage lay through Eden, your rebellious heart would make it a vale of tears. There is one, and there is only one; who can give you rest.—N. Y. Evangelist.

*The late Uriah Ambler, of Norwalk, Ct.

Protestant Martyrs.

JOHN HUSS was offered a pardon when at the stake, about to suffer for his attachment to Christ, if he would recant; his reply was, "I am here ready to suffer death."

ANNE ASKEW, when asked under similar circumstances to avoid the flames, answered, "I came not here to deny my Lord and Master."

THOMAS HAWKES, an Essex gentleman, said on a like occasion, "If I had a hundred bodies I would suffer them all to be torn in pieces rather than recant."

When the cruel Bonner told JOHN ARDLY of the pain connected with burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, "If I had as many lives as I have hairs on my head, I would lose them all before I would lose Christ."

THE LORD WILL PROVIDE.—Who were the founders of the Baptist Missionary Society in England? In the breast of Carey, a young shoemaker, the work originated. When a Secretary was needed, Fuller was brought from the plough. A little boy brought his copy-book to the venerable minister: the old man stroked his head, saying, "John, you write a fair hand; perhaps you will one day be a secretary of the Missionary Society." That boy became John Dyer. Afterwards a treasurer was needed. A little boy was a copyist in his father's office; that lad became B. W. Gurney.—Dr. Belcher.

"fect every where spoken against." do well for all who are disposed to im, to remember one thing, and that we no proof that primitive christians his claim in behalf of themselves.— recorded Acts 28 : 22, was made, atians, but by unbelieving Jews.—

LINE.

death of Alfred Lawrence, only son of Mary C. Hart, who died in Norwich Aug. 1 year.

BY THE BEREAVED FATHER.

journer for a day, dull, dark sphere; duty call'd away, more to fear;

soul hath taken its flight elms of endless light.

da the tear-drop start dear one dead;

anguish wrung the heart by spirit fled;

ring, prating voice, more may we rejoice.

ow, and beaming eye, gave of future fame;

nd we that's so high should quench life's transient flame,

hopes for thee, so brief, the autumn leaf.

where thou hast play'd, in thine infant glee,

ciation made hearts that mourn for thee boy, upon whose face,

and joy, and grace.

ld : why should we sorrow grave's claim'd thy dust?

it come a glorious morn, shall reign her trust,

as that death may sever ore true hearts forever.

ght that when these chains now fetter us to earth—

soul its rights regains at God who gave it birth;

'd above, within the spirit-land, 'll greet amid the cherub band.

has a better fancy of a steamhorse

to have met elsewhere before.

of describing him:

ee one of these huge creatures,

brass and muscles of iron, strut

smoky stable, and saluting the long

ith a dozen sonorous puffs from

ls, falls back upon his harness,

s, champing and foaming upon the

great heart a furnace of glowing

hottie blood is boiling in his veins,

a thousand horses is serving his

ts to be gone. He would "snake"

es the Desert of Sahara, if he could

to it, but there is a little sober-

saddle, who holds him with one

a take his breath in a moment,

restive and vicious. I am always

in this man; for, begrimed as

coal diluted in oil and steam, I

the genius of the whole machinery,

mind of that huge steamhorse.

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bleness, and thus endeavor to retain the

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plish.

Selected

COURT MARTIAL.—The Boston general Naval Court-Martial, on the 16th inst. which Nicholson on the Boston as a defendant. It is supposed to be for the loss of the Missouri.

FAMILY CONVENTION.—The one celebrated at Farmington, Conn., on the anniversary of the arrival of the first settlers in the country. The day was fine, and twelve hundred descendants present. An excellent address by John C. Park, of Boston, "The Day and the day passed in a most interesting manner." The Rev. Josiah Adams, of Farmington, presiding, and the meeting was the meeting will be looked upon as a festival, which we have not stated hereafter.—*Worcester*

A boy living in Holley, N. Y., years, while playing in a war into a bin of wheat, and was the wheat which was running taken out.—*Roch. Dem.*

INDIAN EDUCATION.—The education in the last number of the describing an exhibition of the school established in the country by nearly a hundred young men opened only in February last, and from about forty, till there were for them. Most of them, when speak English, but now all receive language, and upon being examined through the same. They are according to their proficiency devoted to each. The most of the studies usual in our Academies an interesting sight, that of a woods constraining the Comment to the Spencer Academy, say O. Pic.

Yesterday afternoon, during 1 o'clock, large flakes of snow remembered that it snowed on 1844, a thing which has never during the summer months, at inhabitants.—*Cincinnati Times*

More Outrages

On Sunday night last, Mr. farmer, and a man of 73 years, his wife and three daughters, in a few miles of Lynchine, had house was invaded and taken prisoners, with their faces blacked from his bed and demanding the money down by a bullet in the head and ordered to deliver up his shoot him on the spot.

One of his daughters ran to the alarming the neighbors, when outside, armed with a pistol; she the back door.

The nearest neighbor lives so for assistance arrived, the score every box and fruit in the house, the old man of a big cabinet per money, together with a gun, leaving their aged victim lying in the floor. But this is not all.

On the following evening, (Monday) the windows of Mr. L., an engineer on the work—one ball down, and the other striking off on Sunday evening, we are told possession of a bridge across the none to pass without paying the aid.

A gang of drunken rowdies, on meeting near Pittsburgh, Pa., attempted to murder the preacher. Three of them, one named Mac captured. Fortunately the stab missed its aim, the knife passing the arm and side.

ANOTHER PREACHER FALLEN.—Banner of August 22d, exposes Baptist preacher, by the name of Melvin in the name of the publisher that he has for five years been the of the grossest and most degrading character of houses of ill-fame, and yet he says he has been accustomed abomination, the thought of which the sanctuary of God, there official holy religion, and then return to his

We learn from a Liverpool paper Calvinistic Methodists, 1,000 at and Anglesey, are preparing to visit with a view to forming a communion Mississippi.

DEATH OF GOV. FULTON.—Hon. ator of the United States from New wood, his residence, about a mile 15th inst.

JOC-O-SOT, the Indian chief, died inst.

A REMARKABLE BLACK BOY.—States, about 18 years of age, speaking all but an idiot, is said to possess in arithmetic as those of Zoroastrian in multiplication and division, long processes figuring off ease in his mind. He can tell not which he goes through the operation, the inquiry, How is it, you do it, "I studies it out."

THE CROPS IN CANADA, according to the following presents the fair difference between free and slave labor, as well as this, as we verily believe it is, as citizens will candidly consider, needed with their pecuniary interests.—*N. Y. Bap. Register.*

RELATIVE PROFITS OF FREE AND BECKMAN Profited the following point. During the period in which in this State, a gentleman owned consisting of 750 acres, in the culture employed ten slaves. The produce insufficient to support the family and had it not been for the business which was carried on by the owner of a set of hands kept expressly for the hire inside a living. When the goods were divided into three parts, the time slavery, in this State was always carried on by hired labor; the owner than their father—educated them—and each, from one-third of the of a handsome fortune.—*Albany*

HONOR TO THE FACTORY GIRLS.

Quaker poet, now editor of the published at Lowell, says, "We had the 'Improvement Circle,' for the mills, a few evenings since, and to the reading of several well written half a dozen Congressmen, who a reward, the New York Custom Minister to the Court of Saint James so much point, beauty, and good Girls."

Selected Summary.

From N. Y. Tribune.

COURT MARTIAL.—The Boston Mercantile Journal states that a general Naval Court Martial is to be held at Washington, on the 16th inst. which Commodore Downes and Nicholson on the Boston station have been ordered to attend. It is supposed to be for the trial of Capt. Newton, for the loss of the Missouri—and other officers.

FAMILY CONVENTION.—The descendants of Richard Haven celebrated at Farmington, on Thursday last, the 200th anniversary of the arrival of their common ancestor in this country. The day was fine, and we should judge that ten or twelve hundred descendants and their connections were present. An excellent address was delivered by Hon. John C. Park, of Boston. The company dined together, and the day passed in a most social and agreeable manner. Hon. Josiah Adams, of Farmington, has the merit of originating the agreeable novelty of a Family Convention, and this meeting will be looked back to as the first example of a festival, which we have no doubt will be frequently imitated hereafter.—*Worcester (Ms.) Regis.*

A boy living in Holley, named Flanders, aged about 12 years, while playing in a warehouse on Tuesday, jumped into a bin of wheat, and was almost instantly buried by the wheat which was running in. He died before he could be taken out.—*Rock, Dem.*

INDIAN EDUCATION.—There is an interesting communication in the last number of the *Arkansas Intelligencer*, describing an exhibition of the boys in Spencer Academy—a school established in the Choctaw nation, and attended by nearly a hundred young Indians. This school was opened only in February last, and the pupils have increased from about forty, till there is scarcely accommodation for them. Most of them, when they entered it, could not speak English, but now all receive their instruction in that language, and upon being examined made their replies according to the proficiency, a distinct teacher being devoted to each. The most advanced division pursue the studies usual in our Academies; and it is not an interesting sight, that of a young savage in the backwoods constraining the Commentaries of Cæsar! Success to the Spencer Academy, say we with all our hearts.—*N. O. Pic.*

Yesterday afternoon, during the storm which arose about 1 o'clock, large flakes of snow fell at intervals. Let it be remembered that it snowed on the 27th day of August, 1844, a thing which has never happened in this city before during the summer months, at least, unknown to the oldest inhabitants.—*Cincinnati Times, Aug. 28.*

More Outrages in Canada.

On Sunday night last, Mr. —, a respectable Scotch farmer, and a man of 73 years of age, who resides, with his wife and three daughters, on the line of the canal, within a few miles of Lachine, had retired to bed, when his house was invaded and taken possession of by three armed men, with their faces blackened. On the old man rising from his bed and demanding their business, he was knocked down by a blow on the head with the butt-end of a pistol and ordered to deliver up his money, or they would shoot him on the spot.

One of his daughters ran to the door for the purpose of alarming the neighbors, when she found a man stationed outside, armed with a pistol; she ran back and escaped by the back door.

The next neighbor lives some acres distant, and before assistance arrived, the scoundrels had broken open every box and trunk in the house, in search of money, robbed the old man of a bag containing some silver and copper money, together with a gun, and effected their escape, leaving their aged victim lying helpless and wounded upon the floor. But this is not all.

On the following evening, (Monday) two shots were fired at the windows of Mr. Robinson—we believe the engineer on the work—one ball striking close to the window, and the other striking of a corner of the sill. Then, on Sunday evening, we are told, a gang of cannibals took possession of a bridge across the canal, and would allow none to pass without paying them a toll.—*Montreal Herald.*

A gang of drunken rowdies attacked a Methodist camp meeting near Pittsburgh, Pa. on Monday night last, and attempted to murder the preacher, Rev. Mr. Blackburn. Three of them, one named Mackler and two Smiths, were captured. Fortunately the stab at Mr. Blackburn's heart missed its aim, the knife passing through his coat between the arm and side.

ANOTHER PREACHER FALLEN.—The Louisville 'Baptist Banner' of August 24th, exposes the crimes of a 'talented' Baptist preacher, by the name of Robert Melvin. Two letters of this Melvin are published, in which he confesses that he has for fifteen years been guilty of falsehood, and of the grossest and most degrading licentiousness, a hunter of houses of ill-fame, and yet a husband and father! He says he has been accustomed to 'go from scenes of abomination, the thought of which makes him shudder, to the sanctuary of God, there officiating as a minister of God's holy religion, and then return to his villainous life.'

We learn from a Liverpool paper that a large section of Calvinistic Methodists, 1,000 at least, from Caernarvon and Anglesey, are preparing to immigrate to this country, with a view to forming a community on the banks of the Mississippi.

DEATH OF GOV. FULTON.—Hon. William S. Fulton, Senator of the United States from Arkansas, died at Rosewood, his residence, about a mile from Little Rock, on the 15th inst.

JACO-SOT, the Indian chief, died at Cleveland on the 3d inst.

A REMARKABLE BLACK BOY.—A slave in the southern States, about 18 years of age, spoke in the papers as being all but an idiot, is said to possess astonishing powers in arithmetic as those of Zerah Colburn. He solves questions in multiplication and division which would require a long process of figuring on the slate, with perfect ease in his mind. He can tell nothing of the manner by which he goes through the operation, but simply answers the inquiry, 'How is it you do it, by saying with a smile, "I studies it out!"'

THE CROPS IN CANADA, according to the *Montreal Herald*, are all secured in the upper province, and are above an average. In Canada West, a greater quantity of land than usual was covered with wheat. Some damage has been done by the rust, but not to a serious extent. The wheat crops of Niagara and Hamilton are very fine, and equal to last year's crop. In Johnston district it is much injured by rust. In the lower province, wheat is generally in a healthy state, and the crops of peas and barley, the staples, are very heavy.

FACTS ARE ALWAYS INFLUENTIAL with sensible men, and if the following presents the fair criterion to judge of the difference between free and slave labor, in other States, as well as this, as we verily believe it does, we hope our southern citizens will candidly consider it as a fact deeply connected with their pecuniary interests, as well as their morals.—*N. Y. Rep. Register.*

RELATIVE PROFITS OF FREE AND SLAVE LABOR.—Dr. Beckman related the following history in illustration of this point. During the period in which slavery was tolerated in this State, a gentleman owned a farm in Kinderhook consisting of 750 acres, in the culture of which he employed ten slaves. The produce of the farm was always insufficient to support the family and carry on the farm, and had it not been for the business of blacksmithing, which was carried on by the owner of the farm, (but with a set of hands kept expressly for the purpose,) he could not have made a living.

When the gentleman died, the farm was divided into three parts, among the heirs. In the mean time slavery, in this State was abolished. The farms were carried on by hired labor; the owners raised larger families than their father—educated them better—lived better—and each, from one-third of the original farm, accumulated a handsome fortune.—*Albany Cultivator.*

HONOR TO THE FACTORY GIRLS.—John G. Whitier, the Quaker poet, now editor of the *Middlesex Standard*, published at Lowell, says, "We had the pleasure of attending the 'Improvement Circle,' formed among the girls in the mills, a few evenings since, and listened with pleasure to the reading of several well written articles. We know half a dozen Congressmen, who if they were promised as a reward, the New York Custom House, or the office of Minister to the Court of Saint James, could not write with so much point, beauty, and good taste as these Factory Girls."

From N. Y. Tribune.

Trade of the City.

The large importations of the present season, together with the great quantity of British goods sent out on consignment, are producing the natural effect of falling prices and anxiety to sell. This is the case with nearly every description of English goods, excepting certain desirable articles and styles which are in great demand. The many goods, the auction sales show a gradual decline in prices, and some articles are forced off at a large loss on the import cost.—There is an active Trade going, as any one may see who has occasion to navigate Pearl-street. The side-walks are encumbered with bales and boxes directed to all quarters of the Union, and the streets are almost impassable from the crowd of drays. Still the Jobbers, although selling large quantities of goods, have not relieved the stocks of the Importers and English Agents as was expected, and these finding the season passing away, leaving their Warehouses full of goods, are gradually submitting to lower prices, and filling the auction-rooms, in order to effect sales. The Importers have been deceived in their estimates of the amount of goods required for the Fall Trade, and now exhibit some anxiety to sell, than we have witnessed since 1836. This anxiety leads them into the very imprudent practice of long credits, and less circumspection as to the buyers' solvency, and we fear that the result will be heavy losses, by the failure of those whom this facility of obtaining credit will have led beyond their depth. Many of the Importers are now giving twelve months credit, adding interest after eight, and Jobbers are doing the same thing with interest after six months.

The Fall Trade is now in full blast. A very large number of buyers from North and South Carolina, Georgia, and from beyond the Alleghenies, as well as from this State, are in the city, and buying. We fear, too many goods. The Jobbers have large and well assorted stocks, and Merchants can do better in this city, both in regard to price and selection, than in any other city of the Union. Linens are very cheap this Fall—30 per cent. below last year.—And Stuffs generally, Alpaca, Merinos, &c. are also lower than last year. Linens upon which 37 1/2 a 40 cents have been advanced, have sold under the hammer at 24 a 30 cents. Hosiery and Gloves keep up. The fine Cotton goods, such as, Jaconets, &c. &c. are lower—Coarse Woollens, advanced in the early part of the season, about 25 per cent., but have now gone back 10 per cent. Fine Cloths hold their own. Brown Shirtings and Sheetings are not much lower than they have been, say 1-2 cent per yard, but Cotton goods generally, including Drills, Prints, Pantaloon Stuffs, Checks, Fustians, &c. &c. are gradually declining, as might be expected, the raw material having fallen three to four cents per lb. since January.—French goods, although the stocks are large, are more firm, the French Importers evincing much less anxiety to sell than the English.

Some goods sent out here from England for sale have been re-shipped, and many orders have been countermanded. If the re-shipment goes on to any considerable extent, stocks here will be reduced sufficiently to give firmness to prices. The packets now arriving bring a large proportion of bulky articles of freight, such as coal and iron, the shipments of valuable goods having been materially checked. We are glad to know this is the case.

Correspondence of the Tribune.

Burning of the Kentucky State Prison.

FRANKFORT, Ky. Aug. 31, 1844.

H. GREEN, Esq.—Dear Sir: I have just arrived in the city. Last night one of the greatest scenes of excitement took place here that has ever been witnessed. About 10 o'clock the State Prison was discovered to be on fire. There are in the prison more than one hundred and sixty convicts. The flames spread so rapidly through the workshops that there seemed to be but one way to save the lives of the prisoners, and that to open the cells and allow all to leave the prison walls. The young men of the city rallied at once—repaired to the arsenal—broke it open without ceremony, took out four or five hundred stand of arms—organized and put themselves under the command of the Governor. The imploring cries of the prisoners for relief grew more and more earnest. Every building within the walls was in flames except the building containing the cells, and the provision house. The reservoir which supplies the city with water had been partially cleaned out on Friday and the water was not let on until the alarm was given and the flames permitted to move on unchecked. The Governor arranged his men, entered the prison and addressed the convicts. He told them if they attempted to escape every man would be shot. They fell upon their knees and begged to be delivered from the horrid death that threatened them and they would submit to anything. Just as the Governor was about to open the doors of the prison to the convicts, a supply of water was obtained, and the engine began to play upon the building containing the cells. The Governor then left, assuring the prisoners that they should be rescued if the building could not be preserved. Fortunately for all they were successful in preserving the buildings above named, and in keeping the prisoners within their cells.

I have just visited the ruins. Nothing has been saved of the machinery or materials of the work-shops. About fifty of the convicts were then at work in quenching the fire in different parts of the yard. Most of them were from eighteen to twenty-five years of age. They look exceedingly dejected. We have long been of opinion that it is much easier and much cheaper to prevent crime than to punish it; and we most sincerely hope that the attention of our Legislature will be directed to this subject. The true object of punishment is not attained by our present mode of State Prison discipline. Respectfully yours,

VIATOR.

We do not know that any harm will come in noticing a rumor becoming quite general, that V. ELLIS, Esq. editor of the *Old School Democrat*, is to take the place of Minnie at one of the foreign Courts under an appointment from Mr. Tyler. The Court of Madrid, to which Washington Irving is accredited, is mentioned as his destination.—*St. Louis Republican.*

Hon. Geo. Adams, formerly Judge of the U. S. District Court of Mississippi, died on the 14th ult. of congestive fever, near Jackson, in that State.

Ex-Gov. Gabriel Moore, of Alabama, (more recently an inhabitant of Louisiana,) is reported to have died lately at his residence in Texas, near the boundary line, where he had removed a few months previously. He was formerly a Representative and afterwards a Senator in Congress from the State of Alabama.

The health of the city is good—extremely good. The ordinary diseases afflict few persons and are less acute than usual at this season. As for an epidemic, there is no such thing amongst us. And so far advanced is the season usually denominated 'wicky,' that we are sanguine to believe that the present year will pass over without the too frequent visitation of periodical pestilence.—*N. O. Picayune, 17th Aug.*

Capt. R. K. Scott, who was so badly wounded at the last great riot in Philadelphia, is still lying in a critical condition at the house of his father, in Bristol.

We learn from the Green Bay Republican, that a tremendous hurricane has done great injury at that place and its vicinity. Houses were unroofed, and dams and bridges everywhere swept away. Loss estimated at \$200,000.—*Tribune.*

An American vessel seized by the British Revenue schooner, Sylph, Capt. Cann, for a breach of the Fishery regulations, has been sent into Sydney.

ADVERTISING.—The London Times contains, on an average, eight hundred new advertisements per day. The English are an advertising people—they know it pays.

BRITISH MARINE.—The Commercial Navy of Great Britain consists in round numbers of 27,000 sailing vessels, of above 30 tons; collectively, of three millions tons admeasurement. These and their vessels of war are manned by upwards of 220,000 seamen. Fishermen, and crews of vessels beneath 30 tons, amount to 150,000 more; together, 370,000 men.

An intelligent resident of Tottenborough, N. H., states that that town has sustained a pecuniary loss of more than \$5,000, by the neglect of business, occasioned by an expectation of the end of the world at hand.

We learn from the Springfield Republican that the Western Railroad Corporation are building an enormous engine house at their depot in that town. It is located on the banks of the river, a little west of the present engine house, and is to be of the enormous dimensions on the grounds, of 174 by 144 feet.

INVASION OF TEXAS.—We learn from the Houston Democrat of the 7th ult. that "a Mexican named Arzola, who had been pressed into the Mexican service, and deserted, arrived at the house of his father, in Montgomery co. a few days since, from San Fernandez. He states that active preparations are being made for the invasion of Texas."

On the other hand, the *Civilian* of the 17th says: "By the last accounts, over land from the Rio Grande, there are no indications of preparations to invade our territory. If Mexico really intends to make war, upon which point we are skeptical, she can have made but little progress as yet in getting ready."

The *Civilian* remarks—"From every quarter we hear that cotton picking is progressing rapidly, with undiminished prospects of a good yield."

The last resting place of the venerable Noah Webster, at New Haven, Ct. is marked by an imposing monument, symmetrical as his character, and as enduring as his fame. It consists of a lofty shaft of dark Quincy granite, resting on a massive block of the same material. No inscription graces the columns except "WEBSTER," chiseled in material fitted to endure the decay of coming centuries.

On Sabbath evening last the Rev. Mr. Snow, of Taunton, read the Episcopal service in Leyden Hall, it being for the first time in Plymouth. We should have thought the ghost of the good old Round-heads would have walked upon the coffin of the new. There is no doubt that "times are changed, and we are changing with them."—*Plymouth Memorial.*

SWIFT RETRIBUTION.—On Friday evening, 19th ult., on board the packet boat Onondaga, a man died in a very sudden and awful manner. He had taken the liberty to avow himself an infidel, and to pour the most horrid anathemas upon Christianity and its Author, and was exceedingly enraged against any that dared to reprove him. While engaged in this wickedness, and while in the very act of cursing the followers of Christ, he fell upon the deck of the boat and instantly expired. "All present," says the individual who gave us the facts in the case, "were admonished by the declaration, 'God is not mocked.' " He made himself signal in showing his hatred of God, and he himself suddenly made an exhibition of his power. Let every reader beware how he tempts the Almighty.—*Syracuse Rel. Recorder.*

A large part, \$40,000, of the amount levied by tax upon the inhabitants of Bridgeport, to meet the indebtedness upon the City Bonds, has already been paid in at the Banks. The tax upon the people living in East Bridgeport is 166 3/4 per cent. on the last of last year.—*Trib.*

THE PRIZE-FIGHTERS.—J. T. Long, and John Wright, who were arrested in this city, the one as a principal, and the other as an assistant, at the fight in our harbor, and a person named Holton, who was time-keeper at the affair, were examined at Hingham, on Saturday, and bound over in sums of \$1,000 and \$500, to appear for trial. They obtained bail and were discharged.

PASSPORTS.—It is officially announced that, as citizens of the United States going to foreign countries may be subjected to inconvenience for the want of sufficient evidence of their national character, the Secretary of State deems it proper to give notice that passports will be granted by him, gratis, to such citizens, on his being satisfied that they are entitled to receive them.

Marriages.

In this city, on the 3d inst. by the Rev. Isaac N. Sprague, Mr. Wm. H. Wiley and Miss Miranda Griswold, both of this place.

By the same, 8th inst. Mr. Wm. Cowles and Miss Mary Elizabeth Webster, both of this city.

Also, by the same, 4th inst. Mr. Brocklehole L. Cowles and Miss Emily A. Barnes, both of East Hartford.

In this city, in St. John's Church, on Sunday morning last, by Rev. George Burgess, Mr. Henry W. Greason, Organist of St. John's, to Miss Francis S. Filley, daughter of Horace Filley, Esq. of East Windsor.

In this city, on the 4th inst. by Rev. Mr. Renney, Mr. Henry E. Rogers, of Manchester, and Miss Maria Hall, of Portland, Ct.

In this city, on the 3d inst. by Rev. Mr. Leeds, Mr. Orville Hamilton, of this city, and Miss Elizabeth Lyon, of the former place.

In Bloomfield, 4th inst. by Rev. S. W. Wheeler, Mr. Franklin F. Hills, and Miss Lucy C. Osborn, both of Windsor.

Deaths.

In East Hartford, Aug. 27th, Mrs. Harriet Howe, wife of Mr. Almira Howe, and daughter of Mr. Edward Forbes, aged 25.

In Rocky Hill, 3d inst. Capt. Ichabod Goodrich, aged about 88—a revolutionary pensioner.

In Bolton, Jabez L. White, Esq. (father of the former Treasurer of this State, who died a few weeks since), aged 82.

In Upper Middletown, 27th ult. Mr. Archibald Noble, a native of Edinburgh, Scotland, aged 70.

In Norwich, Aug. 27th, Nancy N. wife of Joseph Otis, Esq. aged 72.

In New Haven, 24th inst. Eli Osborn, Esq., in the 76th year of his age.

In Unionville, 25th ult. Samuel Erastus, son of Joshua and Harriet Brewer, aged 3 years.

Receipts for the week ending Sept. 12.

Pamela Skinner, 175; J. Upham, 150; Dea P. Corbin, 150; Rev. J. G. 200; Seldon Miner, 175; James Kitchen, 175; A. Wright, 117; A. Gallup, 200; E. Niles, 75.

New Haven Baptist Association.—The Nineteenth anniversary of the New Haven Baptist Association will be held with the First Baptist Church in Middletown on Wednesday, the 24 day of October next, at 10 o'clock A. M.

The introductory sermon will be preached by Rev. T. C. Teasdale, or by his substitute, Rev. E. T. Winter. The Missionary Sermon is expected from Rev. A. C. Wheat, of his substitute, Rev. H. Ellis.

Middletown, Sept. 10, 1844. W. G. HOWARD, Clerk.

New London Association.—The Twenty-seventh anniversary of the New London Baptist Association will be held with the church in Colchester Borough, on the last Wednesday of Sept. commencing at 10 1/2 A. M.

The introductory sermon will be preached by L. Covell, formerly of New London, or his substitute, J. S. Swan, of his substitute, Rev. H. Ellis.

Colchester, Aug. 30, 1844. ROBERT C. MILLS, Clerk.

Connecticut Literary Institution.—The Fall Term of the Conn. Lit. Institution at Suffield will commence on Wednesday, Sept. 4th. This Institution furnishes to lads and young men, instruction in the common and higher branches of an English education, in studies preparatory to college, or in a course extended according to the wishes of the student. An Association will be formed, the ensuing term, for the special benefit of those preparing to teach, to which occasional lectures will be given on the subject of school teaching. Tuition per term of eleven weeks—in Languages, \$5; in English, \$4. Board in commons at cost, from \$1.25 to \$1.75 per week.

By a recent provision, the Institution is open to the admission of young ladies. At present they will be obliged to board in the village; arrangements are in progress for the erection of a new building for their accommodation. Suffield, Aug. 13, 1844. D. IYER, Sec.

Dr. Samuel B. Low, PHYSICIAN AND SURGEON, WILL ATTEND TO CALLS IN HIS PROFESSION, PUNCTUALLY AT ALL HOURS. HE CAN BE FOUND AT HIS OFFICE AT ALL TIMES WHEN NOT PROFESSIONALLY ENGAGED.

Office over No. 3 Asylum Street, Entrance 180 1/2 Main and No. 2 Asylum Streets, up stairs.

Hartford, July 24, 1844.

LEWIS COLBY, WHOLESALE AND RETAIL, Publisher, Bookseller, and Stationer, No. 122 Nassau Street, New York.

"The same old" Store. GOODS ALL NEW. Come, Ladies, Come.

J. T. Rockwood has returned to his old stand, No. 3, Fountain Row, (recently occupied by H. P. Bates & Co.) and would respectfully communicate to his friends and the public that the New Store is now open, with a very desirable stock of new and rich seasonable Goods. Buying and selling for cash, we can always offer a good variety of goods, and give many decided bargains. We shall aim to please all, and deal with our customers so as to induce them to continue their patronage. All goods sold at this establishment warranted as good as recommended, or satisfaction shall always be made. We remember with gratitude our numerous customers in this and the adjacent towns who have favored us since 1841, and we shall endeavor to continue worthy of their continued favors. Should we attempt to enumerate all of our goods, our friends would need a memory as good as our Goods.

Rich Silks, Shawls, and new styles of Dress Goods, some of the new style "Expositions," exposed at the late great fair in Paris.

The best variety of 12 1/2c Prints that can be found in this town—cost 12c and sold at 12 1/2c.

Veils, Gloves, Hosiery, Prize Twist, Hair Pins, Laces, &c. &c. Good fine Blue Black Alpaca for 37 1/2c per yard.

Great Bargains to be found amongst 40 dozen Linen Cambric Hdk's.

We must drop the quill to use the yard stick. Call at Springfield, Sept. 10, 1844. ROCKWOOD'S. 4w27

At a Court of Probate holden at Bristol, within and for the District of Bristol, on the 31 day of Sept. A. D. 1844.

Present, TRACY PECK, Esq. Judge.

THIS Court doth direct George R. Atkins, and Volney T. G. Barbour Administrators of Rollin Atkins, late of Bristol, in said district, deceased, represented to be insolvent, to give notice to all persons interested in the estate of said deceased, to appear, (if they see cause,) before the Court of Probate, to be holden at the Probate Office in said district, on the 22d day of October, 1844, at 2 o'clock, P. M. to be heard relative to the appointment of Commissioners on said estate, by posting said order of notice on a public sign post in said town of Bristol, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper published in Hartford.

Certified from Record, (Signed) TRACY PECK, Judge.

New Goods. The subscribers will this week receive from New York a large lot of New Goods, adapted to fall and winter trade, which with their present stock will render their assortment large and attractive. The subscribers doing their business on the cash system, buying and selling entirely for cash, have advantage of those who buy on long and frequently doubtful credit.

Our assortment in part will consist of broadcloths of almost every shade, color, and quality, cassimeres, satines, satins, velvets, silks, alpaca, bombazines, flannels, ticks, sheetings, shirtings, hosiery, gloves, Irish linens, damask linen, table cloths, linen cambric hdk's, linen cambric, linen lawn, book muslins, bishop laces, sar't, cambric, bat'd, muslins, French, English and American prints, laces, edgings, dimity, crape, cravats, ribbons, shawls, &c. &c. &c.

Any goods purchased at this establishment not answering fully the description given can be returned and the money shall be refunded.

DELIBER & BLISS, No. 236 Main Street, Opposite the North Baptist church. Sept. 5.

New Store. The subscriber returns his sincere thanks to his friends and patrons of this and the adjacent towns for their generous patronage bestowed for the past 3 years, and would inform them that having disposed of our interest in the firm of Gay & Rockwood, we design to return to our old stand, No. 3, Fountain Row, (near our tree) and open a

New Dry Goods Store about the 25th inst. and shall be happy to exhibit to all an ENTIRE NEW STOCK OF GOODS, which will be selected in Boston and New York from the most recent importations and other sources, with the utmost care as to quality, styles and prices.

Further particulars at the opening of our store. JOHN T. ROCKWOOD.

Wanted, Two active, experienced young men of good address, from 18 to 21 years of age, as Salesmen.—None need apply but those who can give the best testimonials as to capability and moral character. Apply by letter, post paid, after the 8th inst. J. T. ROCKWOOD. 3w23

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 22d day of August, A. D. 1844.

Present, HARVEY BISSELL, Esq. Judge.

ON motion of the Administrator of the estate of Jerusha Morron, late of Suffield, within said District, deceased, this Court doth appoint the 9th day of Sept. next, at 2 o'clock, P. M. at the Probate Office in said District, for the hearing, allowance, and settlement of the Administrator's Account on said estate.—And doth direct said Administrator to give public notice to all persons interested in said estate, to appear (if they see cause) before said Court, at said time and place, to be heard thereon, by posting said order of notice on a public sign post in said town of Suffield, nearest the place where the deceased last dwelt, and by advertising the same in a newspaper printed in Hartford.

Certified from Record, HARVEY BISSELL, Judge. Suffield, Aug. 30, 1844.

Notice The next meeting of the Hartford county Temperance Society will be held in Glenbury on the fourth Tuesday, Sept. 24, 1844, at 10 o'clock A. M. By order Wm. S. PORTER, Sec.

Wanted, Minutes of the Convention from 1815, as follows, viz:—For 1815, 11; 1816, 10; 1817, 11; 1818, 11; 1819, 12; 1820, 12; 1821, 12; 1822, 12; 1823, 12; 1824, 12; 1825, 12; 1826, 12; 1827, 12; 1828, 12; 1829, 12; 1830, 12; 1831, 12; 1832, 12; 1833, 12; 1834, 12; 1835, 12; 1836, 12; 1837, 12; 1838, 12; 1839, 12; 1840, 12; 1841, 12; 1842, 12; 1843, 12; 1844, 12.

Persons holding copies of the Minutes as per schedule above, are desired, if they are willing to part with them, to forward them by mail or otherwise to the subscriber at Hartford, that he may carry into effect the resolve of the Convention, passed at their late session at New Haven, to get 12 copies bound for the use of our public bodies.

GURDON ROBINS, Committee, Hartford, Sept. 5, 1844.

Small profits & quick sales, our Motto.

NEW & RICH FALL GOODS. Just received at No. 3 State street, Springfield.

Daniel Gay would again inform his former patrons and the citizens generally, in the northern part of Connecticut, and other places, who have patronized him so liberally the past two years, that he is now prepared with a LARGE and SELECT STOCK of new goods, which he is enabled to offer them upon as favorable terms as ever (if they will give him a chance). The larger portion of his stock has been purchased in New York and Boston (within the past two weeks) at cash; so that those who purchase of him will save at least from 10 to 20 per cent. in case they purchase of those who buy upon credit.

FURNISHING GOODS In a great variety: 4 1/2 Irish Pillow-case Linens; 6 1/2 and 10 1/2 Table Linens; 5, 6, 7, 8 and 10 1/2 White Damask Table Cloths; Brown and Colored do. of the same sizes, some as low as 25 cts.; Imperial Quilted various sizes. Furniture Dimities; 150 pieces Bleached and Brown Shirting and sheetings, some to make a sheet without a seam, and very cheap; 40 doz. Linen Cambric Hdk's, from 12 1/2 to 25 cts.; 1 Cambr and Fine Linen Laces, Cravats 6 1/4 cts. per yard.

A LARGE ASSORTMENT DRESS GOODS. Blk. and Blue Blk. Chambrion and Colored Silks; 10 pieces Blk. and Blue Blk. Bombazines and other mourning goods, some very fine; 50 pieces Rounddo, Cashmere, De Cope, Embroidered and Stripe Chussans, Plain and Cotton Wain Alpaca; all qualities and prices; new styles Prints, rich pattern Gloves, Mitts, Hosiery, etc. etc.

Poetry.

From the Christian Reflector.

Watch and Pray.

Wisdom mistrusts itself, and leans on heaven.

Curses of Time.

Christian, when earth allures thine eye,
And beautiful scenes before thee lie—
When life is bright, and hopes elate,
And joy and peace around thee wait,
O then the Saviour's call obey,
Aljure earth's spell—O watch and pray.

Watch, that the ark of covenant grace
Earth's shining dross may not displace;
Pray, that the Spirit's guardian power
May shield thee in temptation's hour;
O yes, amid joy's brightest day,
Forget thou not to watch and pray.

Should sorrows pierce thee to the soul,
Or fiery billows o'er thee roll—
Should grief suffuse thine eyes with tears,
And woes and cares exceed thy fears—
The Comforter can all allay;
Then look to him, O watch and pray.

Watch, that in thy soul's deep
A holy temper thou may'st show;
Pray, that thy faith with clearer eye
God's love to thee may still descry—
O, watch and pray, and Israel's God
Will bless thee 'neath the chastening rod.

Soon earthly joys will fade away,
Absorbed in Heaven's all-glorious ray;
Sorrows will soon be felt no more,
Exchanged for bliss on Canaan's shore;
Then, Christian, press thou on thy way;
With these bright hopes, O watch and pray.

The Press.

BY WM. OLAND BOURNE.

A million tongues are thine, and they are heard
Speaking of hope to nations, in the prime
Of Freedom's day, to hasten on the time
When the wide world of spirit shall be stirred
With higher aims than now—when man shall call
Each man his brother—each shall tell to each
His tale of love—and pure and holy speech
Be music for the soul's high festival!
Thy gentle notes are heard, like choral waves,
Reaching the mountain, plain, and quiet vale—
Thy thunder-tones are like the sweeping gale,
Bidding the tribes of men no more be slaves;
And earth's remotest island hears the sound
That floats on ether wings the world around!

BIOGRAPHICAL.

Auto-Biography of Rev. Asahel Morse.

Without realizing what God has done for them by his grace, in changing the disposition of their hearts, and giving them a spiritual perception, relish, and desire, they suppose that all others can do as they have done; and that impenitent sinners by their anxiety and prayers, obtain all the blessings promised to the broken-hearted, and mourning penitent. Without recommending the blood and righteousness of Christ as the ground of the acceptance of sinners with God, of their justification and pardon; the *doings* of the impenitent are introduced as the means of obtaining the Divine favor.

To hear such error from many, that I believe are the children of God by faith in his Son, is painful to me.

It is more painful now in 1833, than it was at the close of the last century, for I hear abundantly more of it.

I am satisfied that regeneration by grace is one thing, and that a satisfactory evidence, that the work is wrought in our souls, is another. As God changes the heart in his own time, (i. e.) when he pleases, so he gives the evidence in his own time and way; yet I believe the happiness of the children of God is connected with their duty.

To enjoy is to obey. If souls which have been brought into the liberty of the gospel are lifted up with pride, and trust in themselves in anything they have done or expect to do, their hearts depart from the Lord, Satan gets an advantage over them, and the Lord leaves them in a measure to their own folly. "That their own wickedness should correct them, and their backslidings reprove them."

When I was nineteen years old I taught a winter school in Stockbridge, Mass.: after my school closed, I went to school to Mr. Samuel Whipple, Jun., who was instructing a number of young men in Grammar, Algebra, Geometry, and Trigonometry. He was an excellent instructor, and I was much attached to him.

We boarded and lodged together, and became very familiar in our communications to each other.

We conversed on some points of divinity, but little or none on religious experience. He had been a professor for a number of years, and a preacher for two or three years. There were some things which gave me unpleasant sensations, when I thought of his profession and calling. I was light and vain and given to jesting, and made no pretension of being a religious character, though we often conversed together upon the Bible, and religious doctrine; yet he would tell me "he wished I would throw by my nonsense and go to preaching."

As I had never made a public profession, and was of a carnal turn, I could but wonder at his proposition.

Having an opportunity, I sat down and wrote my text and propositions, and a few pages in discussion of the two first; and laid it in his way; he read and approved, and advised me to proceed; which I resolved never to do until I was satisfied that I was a Christian, behaved like one, and was called of God to the work. The next fall I had various exercises of mind, sometimes I felt very much depressed under a sense of my situation; at other times I felt to indulge a carnal mind in vain recreations. An Irishman passed where I was at work, and told me he was educated for a Roman Catholic priest; that the Lord had opened his eyes to see his error, and he had become a Protestant preacher.

After some conversation, he asked me if I enjoyed a hope in the salvation of Christ; I told him there was a time when I did, but at present knew not what to say.

He then asked me, if I had ever felt willing

that God should send me to hell. I told him no, for when I thought that I was reconciled to God, I had a desire to enjoy him, and live in his presence. He then told me, that if I had never felt willing to go to hell, I had no just ground for a good hope.

Immediately after, I engaged in a school in Canaan, Conn.

I arrived there on Saturday, went to a house where I was to board, and found myself among strangers; and as I then suspected, and soon found, in rather a loose and irreligious society.

I felt melancholy and depressed in spirit. This thought impressed my mind, if God is your friend you have nothing to fear.

A sense of my life and conduct, witnessed against me, and proclaimed that I was not a friend of God; and how could God be a friend to me! When I retired for bed, I saw a book lying upon the stand, which if my memory serves me, was a call, or an alarm to the unconverted, by Dr. P. Doddridge; I may be mistaken respecting the author, but I think I am correct.

I never saw a copy before nor since; and I am sure, it was not Baxter's, nor Alleine's. I opened it, and commenced reading, but my passions were moved to such a degree that I could not read. I tried again and again, with no better success.

Whether it were owing to the peculiar excitement of my mind at that time, or to the pathos of the work, I was obliged to lay down the book; and took the bed.

The remark of the Irishman occurred to me, but what to do with it, or how to dispose of it, I could not devise.

After wearying myself with it, to no good purpose, I came to the conclusion to let it alone, and try to look to God for prayer.

The next day I heard the Rev. Mr. Knapp preach, from 1 Cor. 11, 16: "For who hath known the mind of the Lord, that he may instruct him?" He spoke of the depravity of man, the perverse and self-righteous disposition of the human heart, and the plans and works of sinners, in opposition to the divine plan and work of grace. My own conscience assumed the attitude of Nathan, and impressive as a peal of thunder said, "Thou art the man." My exercises continued without much variation until Friday night, when I began to think I had planned and worked for myself to no good purpose, long enough. I felt my need and my dependence. If the Lord did not help me, there was no relief for me.

It was against the Lord I had sinned, and how could I go to him for mercy. His power was omnipotent, his justice was inflexible, and his purposes immutable.

If he pardoned me, it would be pure mercy to one of the chief of sinners. His attributes appeared so glorious, his character so excellent, and his nature so lovely, that my heart dissolved into a tranquil softness, which I cannot describe. I felt at once a submission to the Divine Will, and a desire for mercy.

The Irishman's question occurred; and I disposed of it in the following manner. God does not require man to be miserable, but he requires all intelligence to be reconciled to him.

If any are willing to go to endless woe, it is because they are unreconciled to God, which is the misery of creatures here, and will be the hell of the finally impenitent hereafter; but reconciliation by the blood of the cross, is the happiness of the children of God in time and eternity. Whatever might be the amount of what I had realized, one thing was certain. I was stripped from Arminianism and convinced that the Bible doctrine is, that salvation is an effect of the eternal purpose of God by an application of the blood and righteousness of Christ. And that love to God, faith in the Redeemer, and repentance for sin, are fruits of the Spirit, effects of grace, and not conditions of our acceptance with God.

My next exercise of mind respected duty; that is, whether I should profess faith in Christ publicly, or try to maintain a life of piety, by secret prayer and an upright walk, without making a public profession.

As I had many doubts in my own mind, I concluded to try the latter, and see if I could live a religious life first. I thought if I could obtain an established character as a Christian, then there would be no difficulty in my way.

Though I endeavored to walk more circumspectly than I did before, and found it to be a privilege as well as duty to engage in prayer, and read and meditate upon the Scriptures of truth; yet I found my evidences, and my comfort of hope fast declining.

About eighteen months from the time my mind was liberated, I enjoyed some light, but not much peace of conscience.

I then turned speculator upon principles, and doubted whether any, with which I was acquainted were right. I felt convinced that the worship which God required, was spiritual. And as almost all denominations had many forms and ceremonies, many of them evidently foreign from the Bible, I could with some facility persuade myself that they were all wrong.

A numerous host of doubts and temptations invaded my poor soul: my vessel floated over its anchorage; and both anchor and cable were obscured.

Some philosophical books falling in my way, attention to them much gratified my speculative taste.

I doubted not then, but that there were sincere professors in the various denominations around me; but as they appeared to me not to be very scriptural, and not at all philosophical, I became in some measure disgusted with all of them.

I have since found that many young men like myself of a speculative turn and much self-conceit, with a mere smattering of philosophical knowledge, are ready to judge and determine that, which men of experience and knowledge are at a loss about. I had read the political writings of Thomas Paine, and passing over the pomposity and egotism, I was exceedingly pleased with them.

His *Age of Reason* came to hand: I read it over twice—when I first commenced, my expectation was on tiptoe, but when I had read it thro', I found myself disappointed, the knowledge for which I was searching was yet out of sight. I read it again and the following simile occurred. "An ignorant boy found a diamond in the road, its brilliance caught his attention, he took up handfuls of sand one after another to rub off the lustre, but the more he rubbed it, the brighter it shined."

Mr. Paine labored hard to degrade the Bible, to abase Christianity, and destroy revealed religion, with his wit and dirt; but the more he rubbed it the more brilliantly it shined.

I then read a work entitled "*Christianity Unveiled*," from the French of Boulanger, which indeed contained more argument that Mr. Paine's *Age of Reason*, but left the religion of the Bible uninjured.

By reading deistical writings, I became acquainted with their arguments, which have been useful to me, for by weighing them as far as I have been able, they evidently appear not to be invincible. On the other hand they were hurtful probably to me:—Instead of rendering my mind devotional or spiritual, they rather served to render it carnal; to excite a vain taste for disputation, and to speak lightly of some feeble-minded professors, who doubtless were sincere though ignorant and superstitious. As I felt myself at a distance from all denominations, I had nobody to look to for counsel or to compare notes with upon religion.

Being often assailed with doubts respecting the reality of what is called experimental religion; and firmly believing that if there was any such thing as a change of heart, it was the work of God, a creation in Christ Jesus, which could only be wrought by him who created the universe; in a state affording no spiritual comfort, and finding my mind perplexed with questions I could not solve, I tried to muster resolution enough to be peaceable with others about religion and say but little.

However, when I heard others talk, I found it difficult to be silent; and would often propound some of the questions which had been suggested to my own mind.

Some would reply, "you must answer those questions yourself;" others who never looked deep enough in shallow water to discover a pebble, would be ready to answer:—which would so sensibly touch my risible faculties as to excite my vain heart to sport with their weakness; for which in my retired moments, I paid very dear. To the first I would say, if the professors of that religion, which is wisdom, light and knowledge, cannot remove my difficulties, to whom shall I go, and what shall I do?

My inclination for reading and study returned in full tide; and some books fell in my way which I had not seen before, which with hard work rendered me tolerably well contented, as to external concerns, about a year.

Among other books I read Smellie's philosophy of Natural History, Jemmy's Origin of Evil, a history of the people of France and Britain; their manners and customs, &c.

In the months of May and June in the year 1793, my mind was very much impressed: my exercises were different from what are commonly realized. At times I felt impressed with the thought that some great event was near, and my mind would be deeply solemnized and affected.

My impressions soon turned to one object, when I arose in the morning or retired to rest in the evening, the work of the Lord by grace, and a reformation among the people, was the one object which commanded my attention for hours at a time.

I frequently felt a passive resolution at least, in my own mind that when the good work should appear I would engage in it. News came from Suffolk, that a work of grace was realized there; that a number of young men had professed faith in the Redeemer, and followed his example in baptism. The news was gratifying and affecting to me. I mentioned it to a carnal young man, but was glad that it was in the dusk of evening, that he might not see my tears.

As the summer rolled away my exercises of mind abated, I became insensible of my impressions, expectations and resolutions, and fell into that state of coldness and indifference in which I had lived so long.

My mother, who lived nigh me, went to see some of her neighbors, who lived a mile and a half distant, and spent two or three days on a visit, in which she attended several meetings. When she returned she saw me in the field, and came to me and said that she had not been to such meetings for many years, that the young people on Chestnut hill, the place where she had been, were under great distress of mind, that their lost condition and the inquiry what they should do, were the subjects of conversation.

I heard and reflected, and my exercises a few weeks before rushed into my mind like a torrent: my desires and vows were painfully remembered with a cutting sense of my present situation. Abashed and confounded, I went to my house with the burden of a hard unfeeling heart.

I resolved however, to attend the meetings, and went to the next, where I found people generally more awakened than I expected. Professors were much engaged in confessing their backslidings and negligence of duty, and exhorting others to faithfulness, and sinners to repentance. I heard, but felt unmoved; nothing seemingly could I realize, but my own hardness and ingratitude of heart. Much was said to me, but my heart was like adamant and my eyes like flints. I thought if I could shed a tear, it would give me some relief.

Before the meeting closed a man some older than myself, whom I had well known to be an ignorant, and apparently a thoughtless creature, arose and with much feeling cried out that he felt himself going to hell and that there was no mercy for him:—that he had laughed at prayers and despised reproof.

Hearing such a declaration from such an ignorant, worldly and stupid being as I had known him to be, and coming so unexpectedly from him, was like an electric shock to me. I then found that my eyes would be flamed for briny tears, if nothing reached my heart.

Returning from meeting, I had for a few rods the company of Rev. Benjamin Baldwin, who asked me whether I thought I had experienced a change of heart. I told him that formerly I had thought so, that God had given me repentance; but now I could feel no encouragement to hope, for feeling myself so guilty of the sin of ingratitude I could hardly think of anything else. I told him further, that I could get no fears of misery, which others had expressed that evening, and which I thought I felt extremely many years ago. He replied, "How shall I give thee up, Ephraim? how shall I make thee as Admah? how shall I set thee as Zeboim?" I thought if I could get conviction of mind, that is, a sensibility of my

lost and condemned situation, there might be some little hope.

I knew I had received light, whatever it was, and was convinced that God was just in his administration toward me, and would best if he should leave me to sink in interminable woe. I was in that situation a few days; when I arose in the morning, or took bed at night, sat down to read, or went to labor in the field, a deep sense of the ingratitude and sinfulness of my heart, the exceeding sinfulness of sin, with the iniquity of my life witnessed against me and fastened guilt and remorse upon my burdened conscience.

Feeling myself to be vile and wretched, miserable and unworthy of the least mercy, the question with me was not whether I would seek for mercy and serve the Lord, but whether I might. At times it appeared inconsistent for such a rebel to ask the least favor of God:—yet the Publican's prayer was almost as familiar with me as my breath. Being out in the evening in a field far from the house, and being impressed with a sense of the hardness of my heart, and of the perverseness of the human will, and of the truth of Christ's words, "Ye will not come unto me, that ye might have life," and that such is the darkness of the understanding, the alienation of the affections and the love of sin, that *No man can come unto me, except the Father draw him*, that I fell upon my knees, and with my face to the ground poured out my confession and prayer to Him against whom I had sinned and who is able to save.

My soul was liberated, my heart was drawn in praises to my Redeemer. The moon was near her full and walking in her brightness, but her beams were weak and her rays feeble in comparison of the glory of the "Sun of Righteousness," which I thought shone around, upon and in my soul. My mind adverted in a moment back to the deliverances I realized in my 11th and 21st years. The comforts of past experiences, and present joys mingled together.

O, my God, my soul has been cast down within me; all thy waves and thy billows have been over me, but I will remember thee.

When I arose everything that God ordered appeared to be right; his dealings with me were in righteousness and mercy.

The next day being Sunday, I went to meeting and enjoyed an excellent relish for prayer and the gospel. In the evening I visited my youngest sister, and began a work which I continued for some time, a work of confession of my vain life, my carnal disputations, and rudeness and jesting with serious persons and religious subjects.

A few days after, when in the fields, I left the rock where I had long been agonizing in prayer, and buffeted with temptations, in confusion, shame and sorrow; in such perturbation of mind that whatever my thoughts might have been, I retained none of them until I had proceeded about six or eight rods; then I had such a sense of the Lord Jesus Christ, of the excellency of his character, his holy devotion, the life he lived, his goodness and love, and such a desire to be like him, to enjoy a measure of his spirit and devotion, to serve, love and obey him and have him for my portion forever, that I thought I could willingly die that hour, or live in tribulation as long as God should continue me here.

Christ was all my salvation and all my desire. I went home rejoicing that there was a Saviour for one of the chief of sinners; and trembling lest I should grieve his Spirit and lose the enjoyment of such a glorious manifestation.

That evening, (for the first time) I commenced public prayer in my family.

To be continued.

A Recipe for Spiritual Growth.

EXTRACT FROM VENN.

"I hope you read your Bible with much prayer. I can give you a never-failing recipe to make a complete Christian and an heir of glory. You will find the medicine described in the 19th Psalm, 7-11; and the method of taking it in Prov. 2: 1-6. By the use of this medicine, and this method, you will as certainly improve and grow in grace, as any sensible, diligent boy ever got any knowledge at school. This is our condemnation; and alas! this is the real cause of our being so weak in faith, so cold in our love, so confused in our notions; the Bible and prayer over it for the true understanding of it, is not our exercise and constant employment. Any other means of grace than this, which is yet the most profitable of all, is rather chosen. But, as it is written, "the kingdom of heaven suffereth violence, and the violent take it by force;" so in nothing do we offer violence to our evil nature more than in studying God's holy word and earnestly praying that the divine truth it teaches, may sink deep into our hearts, work mightily, and produce all those gracious effects for which it was of old written by inspiration of the Holy Ghost."

Railing.

This is pointless abuse, specifying no facts to justify it. Old Hugh Latimer furnishes a good answer to those who condemn a faithful preacher by a general slur upon his wisdom, when the real objection which they feel is, not against his discretion, but his honesty, and fearless plain-spoken sincerity. It is from his sermon preached before King Edward VI. and his Court at Westminster, A. D. 1550.

"But in England, if God's preacher, God's minister, be anything quick, or do speak sharply, then he is a foolish fellow, he is rash, he lacketh discretion. Now a-days, if they cannot reprove the doctrine that is preached, they will reprove the preacher, that he lacketh due consideration of the times, that he is of learning sufficient, but he wanteth discretion."

"It rejoiceth me sometimes, when my friend cometh and telleth me that they find fault with my discretion, for, by likelihood, think I, the doctrine is true, for if they could find fault with the doctrine, they would not charge me with lack of discretion."

"I will now ask you a question. I pray you when should Jonah have preached against the covetousness of Nineveh, if covetous men should have appointed him his time?"—*Watchman of the Valley.*

N. Y. State Sabbath Convention.

This important Convention, recently held at Saratoga, was organized by the appointment of the Rev. Dr. Nott, of Union College, President; Hon. R. H. Walworth, Rev. Drs. Durbin, Knox and Somers, W. B. Crosby and J. Knickerbocker,

Esqrs., and Hon. B. F. Butler, Vice Presidents; Rev. Prof. Proudfit, M. Baldwin and P. Phelps, Esqrs., Secretaries.

About two hundred Delegates, appointed by different Associations, were in attendance, and the proceedings of the Convention, throughout its sessions, were listened to with deep interest, by assemblies of citizens of the place and others from all parts of the land. Many striking and animating facts were presented in the course of the proceedings, showing important changes in reference to the Sabbath, in the sentiments of public men, in the general tone of the political press, and especially in the feelings of many thousands employed as conductors on canals, railroads, and other public works. A very kind, argumentative and eloquent address to the Directors of such Canal and Railroad Companies as still continue to violate the sacred rest of the Sabbath, prepared by a Committee, was cordially adopted by the Convention, with the hope that it might be extensively published by editors for the benefit of the community, in accordance with whose wishes such Directors profess to act. Besides which, eighteen brief resolutions, embodying the sentiments of the Convention, after being separately considered, were unanimously passed.

In the course of the discussions, very interesting, and in some cases most thrilling remarks and addresses were made, among others, by Rev. Dr. Wisner, of Ithaca, Hon. M. Berrien, of Georgia, Chancellor Walworth, of Saratoga, Dr. Edwards, of Boston, Hon. B. F. Butler, of New York, Rev. Mr. Powell, of Philadelphia, Rev. Mr. Stillman, of Buffalo, Drs. Knox and Somers, of New York, and Rev. Dr. Proudfit, of Rutgers' College, N. J.—*Com. Ad.*

For the Christian Secretary.

The Mother and the Child.

Come, mother, wipe your tears away,
And let me take you by the hand,
And I will gladly leave my play,
To hear about the spirit-land
Which you were wont to talk about,
Where the long day is never out.

What though my father does not come,
You say that he is happy where
He thinks not of his former home;
And that we too, shall soon go there
If we are good, and love to pray,
And serve our God, from day to day.

You say he walks the streets of gold,
With all the angels, bright and blest;
And that one half cannot be told,
Of that most happy place of rest:
Oh then, dear mother, do not cry,
But let me too, prepare to die.

I know it all, my little son,
And I understand well how to say
The will of God to me to do,
If He will be my Guide and Stay;
I know He has a perfect right
To take thy father from my sight.

Come, say thy hymn, and little prayer,
And go to slumber for the night;
May angels watch and guard thee there,
Until shall dawn the morning light:
To-morrow, dear, I will not weep,
But o'er my heart a watch will keep. C. A. A.

HARTFORD FIRE INSURANCE CO.

Office North side State House Square.—This institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty thousand Dollars, which is invested in the best possible manner. Insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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Albert Day, John P. Brace,
Junius Morgan.

ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

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Joseph Pratt, Ebenezer Seeley.

THOMAS K. BRACE, President.

SIMEON L. LOOMIS, Secretary.

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For the Christian S

PEACE.

ANOTHER TESTIMONY FROM From the Rev. R. W. HUM American Board at Bombay

a draft for ten dollars, to circ the subscription of a third pers if written by himself; but if by the other person, the Postmaster candi TER GENERAL.

I will quote its leading para

"Bomb

Dear Sir:—I have long

wholly opposed to the spirit

gospel. The fact that war is